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**BRIEF**  
**EXHORTATION**  
**TO ALL MEN TO**  
set their houses in order.

to

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By **WILLIAM IONES** B. of D. Prea-  
cher to the Isle of Wight. K

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1 COR. 14. 40.

*Let all things be done decently, and in order.*



LONDON,  
Printed by **WILLIAM IONES**,  
dwelling in Red-crosse-  
streete. 1631.

BRITISH  
EXHIBITION

TO ALL MEN TO

see their houses in order.



By WILLIAM JONES Esq. D.D. Secy to the Museum

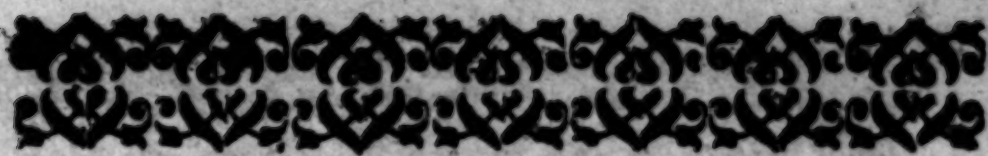
For all things done decently and in order.

Printed by WILLIAM JONES

dwelling in Red cross

Printed 1831

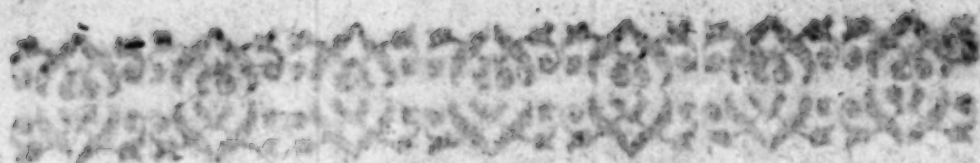




TO  
THE RIGHT  
HONOVABLE, RICH-  
ARD LORD WESTON, LORD  
HIGH TREASVRER OF ENG-  
LAND, CAPTAIN OF THE  
ISLE OF WIGHT:

AND TO THE RIGHT WOR-  
SHIPFULL THE BARONETS,  
KNIGHTS AND GENTLEMEN:  
AND TO HIS LOVING BRETHREN  
THE MINISTERS: AND TO  
ALL THE INHABITANTS OF  
THE ISLE OF WIGHT.

WILLIAM IONES THEIR DEVOTED  
SERVANT VVISHETH VVELL-  
ORDERED FAMILIES ON EARTH,  
AND EVERLASTING HAPPINES  
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## To the Christian Reader:

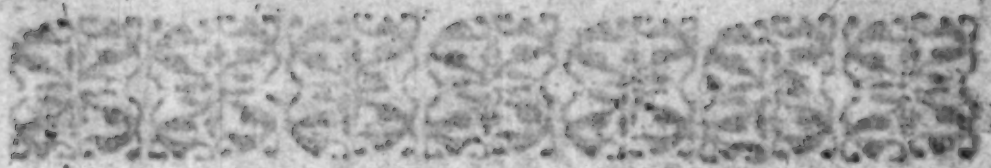
**W**HEN thou readeſt this ſmall Treatiſe, take thy pen and blot out what is ſuperfluous, and amend what is amiſſe, and ſupply what wants: And if any thing be iudged profitable, forthwith begin to put it in practiſe thy ſelfe, and to perſwade others to doe the like. So ſhall wee all have better families, and the King better ſubiects, and God better ſervants.

Thine in the Lord Ieſus,

W. J.

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To the Christian Reader

When thou readest this

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For families, and the King better Subjects, and

God better servants.



Printed in the old stile.

W. J.

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# A BRIEF EX- HORTATION TO

all men to set their hou-  
ses in order.

ISA. 38. 1.

*Set thine house in order.*



Vsing with my selfe what  
might be the cause of so  
many evils and calamities  
as haue violently assaulted  
our Land within these few  
yeares, I could impute all to nothing  
more than to the great disorder that is in  
all orders from the highest to the lowest:  
And inquiring further how such disor-  
der might haply arise, notwithstanding  
we

we have many good orders daily established by the care of our Superiors, both in the Church and Common-wealth, for all estates and Degrees; I perceived the occasion of all mischief to be the want of good Household Government.

Wherefore I resolved with all my might to presse the Doctrine of Household Government upon the consciences of all that shall heare or reade this short meditation.

I have chosen for the ground of all that I shall say, those words, *Isay 38. 1.* Set thine house in order.

These are the words of the Lord of heaven and earth, which he commanded *Isaiah* the Prophet to speake unto *Ezechiah* the King.

This King was a great and mighty Prince, and abounded with wealth, as you may see at large, *2 Chron. 32. 27.* And therefore there is no man so great, but may vouchsafe to hearken unto that which is said unto him. This *Ezechiah* was as good as great: For *2 Kings 18. 3.* Hee did that which was right in the sight of the  
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*the Lord, so that after him was none like him of all the Kings of Judah, nor any that were before him. And therefore who is so good and well-ordered, that may not vouchsafe to hearken unto these words? Wherefore I beseech you all to whom these words shall come, hearken with reverence and good conscience unto the same. Thus saith the LORD, Set thine house in order.* Thus they are read in our last Translation, and in some former Translations; and in the margent here and elsewhere, 'tis noted that the Hebrew phrase is, *Give charge concerning thy house*: this comes all to one reckoning. For when God saith, *Gen. 18. 19. that Abraham will command his children and his household after him, it is, that they keepe the way of the Lord, and doe iustice and iudgement.* And this is to set his house in order. Some Interpreters, both here and *2 King. 20.* take these words to be a Direction to the King, to make his last will and testament. But considering that 'tis evident, that when the Patriarks made their last wills, they did not onely dispose of

their goods, but also gave charge concerning the well ordering of their houses after them, this need not interrupt us.

For my part, at this time I will follow the generall meaning of the words, as they are translated, and doe my best endeavour, 1. To shew the necessitie of setting every mans house in order.

2. I will declare the best way how our houses may be set in order.

3. I will conclude with exhortation.

Touching the first. That it is necessarie that every house be set in order, may appeare :

1. Because, else the Common-wealth cannot bee well ordered. For the Common-wealth consists of severall houses, and if the severall houses which are so many members, be not well ruled; how can the whole body be well ordered ?

The body of a Common-wealth may not unfitly be compared to the body of a great Armie. Now concerning an Army, it consists of many Regiments, and every Regiment of sundry Companies, which have their severall Captaines to traine them.



hem and teach them due order : And if these private Captaines doe not teach their severall bands due order, 'tis not possible on a sudden to cast the whole Armie into a great orderly body: Even so in the Common-wealth, if every Master of a family, (who is as it were a Captaine of a Companie of souldiers in the Church Militant, doe not well order the severall persons committed to his charge, how can they observe order when they are called out to serve publickely in the Church or Common-wealth? A few bands in an Armie disfranked, may trouble, nay confound the whole Armie: Even so a few disorderly families may bring much hurt upon the whole Common-wealth.

Wherefore as wee tender the good of the whole Land, let us every one in his place bee carefull to order those that are committed to our charge in our particular families.

Againe, the necessitie of setting in order our severall families will appeare, if wee observe how diligent the men

of God, I meane the Patriarks, Prophets, and Apostles, yea and the Kings of *Israel* and *Judah* have beenc to set in order their owne houses.

Concerning *Abraham*, the Lord himselſe ſayes, *Gen. 18. 19. I know him, that hee will command his children and his household to keep the way of the Lord.* *Pererius* gives this note, that by this it ſeems to have bin the godly practiſe of the Fathers, to catechiſe and inſtruct their families; and that this is a worthy peece of ſervice performed unto the Lord, may appeare, becauſe God alledgeth this as one reaſon why hee reveales the deſtruction of *Sodome* unto *Abraham*, and a motive to bring upon *Abraham* that which hee had ſpoken of him before.

The like courſe in ordering their families it ſeemes *Iſaac* the ſonne, and *Jacob* the Grandchild tooke: For though *Iſaac* had a reprobate ſonne *Eſau*; and *Jacob* divers lewd ſonnes; yet it was not for want of inſtruction. For whence did *Joſeph* (who was ſolde into *Egypt* when he was young) learne his religious converſation, but in the familie of his father *Iacob*. But



But to passe by uncertainties, and to hold me to that which is certaine. *Josh. 24.15.* *Joshua* makes this protestation, *As for me and my house, wee will serve the Lord.* Here you see this great man *Joshua* promifeth not onely for himselfe, but also for his house. And doe you thinke hee did more than he needed to doe? Doubtlesse he was of another minde than *Cain*, who said, *Am I my brothers keeper?* Hee knew and acknowledged it was his dutie to looke to the well ordering of his whole family, though they were many in number.

From *Joshua* I descend to *David*, whose behaviour touching the well ordering of his house, ye may see, *Psal. 101.2.* There he professeth to God, that he will behave himselfe wisely. *I will walke within my house with a perfect heart, saith he. Mine eyes shall be upon the faithfull of the Land, that they may dwell with me. He that walketh in a perfect way shall serve mee. Hee that worketh deceit shall not dwell in my house. Hee that telleth lies shall not tarry in my sight. I will destroy all the wicked of the Land, that I may cast off*

*all wicked doers from the City of the Lord.* Here it is remarkable, that *David* the King, intending the reformation of his Kingdome, begins first with his owne family, because hee well knew, except order be kept in private families, there can be no good order in the Commonwealth.

To *Joshua* and *David* wee may adde *Cornelius*, who as ye may see *Acts* 10. was very carefull to keepe his servants in order.

Now behold that which *Abraham*, *Joshua*, *David*, and *Cornelius* did is recorded for our instruction; Every commended ensample in Scripture is propounded for the instruction of all that heare the same. Take wee therefore from hence speciall notice, that it is our duty to set our severall houses in order.

Will you say unto me, these foure were great Commanders, and had authoritie in their hands to compell the refractary, but we which are private men, for want of authority, can never hope to compasse this main businesse?

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I answer, The Scripture affords examples of private men and women which have well ordered their families. Among these I give preheminance to *Jonadab* the sonne of *Recab*, who so well ordered his family, that after his death a long time it remained an excellent order. And therefore the Lord himselfe propounds that family as a patterne to all the people of *Israel*, and gives a blessing to the same, *Jerem. 35.*

In the second place I note *Aquila* and *Priscilla* his wife, whom, being but craftsmen, *S. Paul* commends very highly, not onely for instructing their owne families, but also for directing their neighbours, *Rom. 16.*

In the third place come *Timothies* Grandmother *Lois*, and his Mother *Eunice*, who as *S. Paul* records, *2 Tim. 1. 5.* were so carefull in ordering young *Timothie*, that when he was a very young man, he was admitted to be the great Apostles Companion, *Act. 16. 1.* Neither may we thinke that these godly womē bestowed all their pains upon one *Timothy*, but upon the rest of their familie.

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In the fourth place I name the Elect Lady to whom S. *John* dedicates his second Epistle; and the beloved *Gaius* to whom he writes his third Epistle: Together with *Nymphas*, Col 4 15. & *Philemon* v.2. who had as it were Churches in their private families, as the Scripture saith. The meaning is, they so well ordered their families, that they might rightly be called little Churches or holy Congregations, It is the Note of learned *Zanchius* upon Col. 4. concerning *Nymphas* his house: There is said to be a Church in his house, saith he; because, *Erat tota familia benè et Christianè instituta, sicut solent esse Ecclesia, Quia ibi legebatur verbum Dei, coarguebantur peccata, ad penitentiam excitabantur singuli, fiducia in Christum afflictis conscientis inculcabatur, adhibebantur consolationes, ad studium sanctæ vitæ incitabantur, preces habebantur, canebantur Psalmi, &c.* That is, the whole family was well and Christianly ordered, as Churches use to be: Because there the word of God was read, sinne was reprov'd, all were exhorted to repent, they which were afflicted in mind were counselled



elled to be confident of Gods mercy in Christ, all were stirred up to holinesse of life, prayers were used, and Psalmes were sung, &c.

By these examples which I have propounded out of Gods word ye may easily see, that heretofore all beleivers were carefull to order their owne families, though they were never so meane: and hereupon it came to passe, that the Church of God, the number of beleivers did so mightily increase in those primative times: And verily the reason why iniquity doth so abound in these dayes is, because Governours of families doe as it were cast the reignes in the necke of those that are committed to their charge, and even suffer them to doe what they will in regard of religion without controlment. For who can bring a wel-governed Common-wealth out of a rabble of disordered families?

Wherefore, if the examples of the Patriarks and men after Gods owne heart be able to prevaile with us any thing, let the same minde be in every one of us

which was in them : Let us all with one accord bend our selves to set our severall families in order.

Thus much for the second reason inforcing the well ordering of private families, namely the example of holy men from the beginning.

The third reason is the commandement of God, not onely in my Text, but also in other places : If there were but this one commandement in all the Scripture, were it not sufficient? But beholde divers others tending to the same purpose : Deut. 6. 6. &c. This commandement is given to every Master of a family ; *The words that I command thee this day shall be in thy heart, and thou shalt teach them diligently unto thy children, and shalt talke of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest downe, and when thou risest up.* What is here enjoined but the well ordering of all families according to Gods word? First, the Master of the familie must hide Gods words in his heart, but not as the sloathfull servant that hid his talent in a napkin, but



but he must lay them up there, that hee may have them in a readinesse to teach and instruct his wife, children, servants, and neighbours; and hee must so wher Gods words upon them, that they may understand them, and keepe them, and doe them.

The practise of *Abraham* mentioned by God himselfe, *Gen. 18. 19.* may serve to explainethis place. And doth not *Salomon* tell us, *Prov. 4. 4.* that when hee was tender, his father taught him, and said unto him, *Let thine heart retaine my words, keepe my commandements and live, &c.*

And that it was an usuall custome among Gods people to instruct their families according to the forenamed commandement, appears *Prov. 31.* where King *Lemuel* sets downe the Prophecie that his mother taught him, that is, the holie and wholesome Doctrine which she instilled into him concerning the well-ordering of his conversation. Let these therefore bee examples and motives to all Christians, by godly instruction to order their families; yea seeing *S. Paul*,

which was the Apostle of the Gentiles, and spake by inspiration, saies, *Rom. 15. 4. Whatsoever things are written aforetime, are written for our instruction; Let us beleeve that the Lord saith unto every one of us as well as he did to King Ezechiah, Set thine house in order.*

This being so, what can be more necessarie than to inquire in the next place, how and after what manner a familie may be well ordered?

Now, without all question, the best Rule whereby to order a familie is the word of the onely wise God, which is conteined in the holy Scriptures of the Olde and New Testament. Hereby have holy men in all ages ordered their houses: Wherefore let us also take direction from the word of God how wee may well order our severall families.

Now if yce search the Scriptures, yce shall finde that to the well-ordering of a familie two duties are required:

The first concernes God:

The



The second our selves which are members.

The dutie which wee owe to God, even in our private houses, in plaine termes, is holy worship and godly service. 1 Tim. 2. 8. S. Paul, who was sent by Christ to bee the Apostle of the Gentiles, saith, *I will that men pray every where, lifting up holy hands.* If every where, then in the familie as well as in the Church: And under invocation is comprehended all holie worship and service.

Againe, Joshua saith when hee doubted what the rest of the Israelites would doe, *I and my house will serve the Lord:* Josh. 24. 15. Here is intimated not onely publike, but also private worship and service.

Besides, wee all desire the blessing of the Lord as well in our private families as abroad, and therefore 'tis requisite that wee serve God as well at home as abroad. For the blessing of the Lord is promised onely to those that serve him.

*Godlinesse*, saith S. Paul, 1 Tim. 4. 8. *both the promise of the life that now is, and the life to come.* Now that is true godlinesse, when a man is addicted to serve God at all times, in all places, as well privately as publikely.

But what is this holy service which wee are commanded to performe in our families?

Ans<sup>r</sup>. It stands in Institution, Invocation, and Discipline.

1. Household Institution is a plaine and familiar kinde of instruction, which the Governour of the familie useth for the building up of all the members of the familie in the truth which is according to godlinesse.

The meanes hereof are either daily, or such as concerne the publike Ministry.

The daily meanes are either the continuall use of Gods word, or the observation and application of the works of God.

The continuall use of Gods word requisite in private houses is this; That the Master of the familie daily reade, or cause to be read some part of Gods word, & for those  
those



those things which are plaine, or which he hath learned by the publike Ministry or Orthodox Expositours, that hee whet them upon his familie, and urge them by way of catechising to meditation and practise. This is plaine by that forecited text, Deut. 6. 6, 7, &c.

The application of Gods workes is, when the Master calls his house to the daily observation of all Gods workes whether of mercy or judgement; that thereby hee may beget in their hearts godlie feare, humility, patience, thankfulness, contentment, confidence for the time to come, and all such other graces as the due consideration of Gods workes will bring forth.

The meanes of Institution which concerne the publike Ministerie are, 1. That the Master prepare his family by prayer and admonition, and take such order that they may all resort unto the publike assembly in due time, and there behave themselves as becom meth Christians.

2. That when they returne hee examine.

amine them concerning the points delivered, and helpe them forward in the meditation of the Word and Sacraments.

Neither is it sufficient cursorily or superficially to doe all this, but it must be done by way of authoritie, and with great reverence and conscience.

And therefore they are in a wretched estate that take upon them to be Governours of families, and yet never offer to speake one word of instruction to their household, nor take order that others may. Ignorance in this case will not excuse. Besides, if every Master would daily use in his family the Church Catechisme, wherein are contained all the fundamentall points of religion, hee would greatly profit both himselfe and his family, and hinder much idlenesse and wickednesse.

The second thing wherein household service stands is daily invocation of the name of God in prayer and thanksgiving.

The Scripture calls us to pray continually, and in all things to give thanks, *1 Thes. 5. 17, 18.* And if we looke into the practise of holy men, we shall finde that it was usuall



usuall with them to pray in their houses two or three times a day. David saith, *Psal. 55. 18. Evening and morning, and at noone will I pray.* And of Daniel 'tis said, *That hee prayed and gave thanks three times a day before his God, Dan. 6.* And of Job 'tis recorded, *that hee offered up burnt offerings continually for his children, Job 1.5.*

Now what better patternes can Masters of families propound unto themselves than *David, Job, and Daniel?* Wherefore as they have done and have beene praised throughout all generations; so let every Master of an house take order that it may be done in his familie. In the morning when wee have beene kept in the darke and dangerous night: And when we are to goe forth to our labour, what more fit than to goe forth in the name of the Lord? Thou desirest that the Lord would blesse thy businesse in the hands of thy servants, therefore let them joyne with thee in prayer. This family-prayer ought to be made early in the morning, when all the familie which are in health ought to arise after the example of Christ Iesus.

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I have often thought of that saying of *St. Augustine*, *Iudicem est Christiano ut cum radius solis inueniat in lecto*: that is, It is unbecoming a Christian that the Sunne rising should finde him in bed. This long lying in bed is that which hinders many Masters that they cannot pray with their families.

Another set time of prayer ought to be the evening, when the familie returne from their labour, and are going to sleep, which is the elder sister of death: then is a fit time to praise God for all the benefits of the day, and to pray for protection in the night. Many have gone well to their beds, and beene found dead in the morning: therefore methinkes none should be so presumptuous as to goe to sleepe without calling upon the Lord, and pouring out his soule before him.

Besides morning and evening, there be other times for prayer and praise every day; namely, as often as we betake our selves to eat and drinke. *1 Tim. 4. 4. Every creature of God is good, if it be received with thanksgiving: for it is sanctified by the word*  
and



and prayer. Whosoever therefore shall enter upon any of Gods creatures without prayer and thanksgiving, hath not the creatures sanctified unto him.

I wonder then that some should be so profane and impudent as to scoff at those that solemnly prayse God at meales, and pray for a blessing, especially if their Grace bee a little longer than ordinary. Doubtlesse this is an evident token of gracelesse men. Neither is it any marvell though many use Gods creatures to surfeiting and drunkennesse, when they make no conscience to have them sanctified by prayer.

With ordinarie prayer in the familie, wee must sometimes ioyne singing of Psalmes. The chiefe exercise of the Saints in heaven is said to be giving of thanks, and singing praise unto God: why then should this exercise on earth seeme tedious to any man that hopes to see God as he is in the heaven, and beare a part in that celestiall Queere

Moreover, besides ordinarie prayer every day, perhaps sometimes it shall

be found requisite for the Master of the familie to call to extraordinarie prayer, which is commonly joyned with fasting. This may be done in a common or private calamity, or when some extraordinarie blessing is requested, as *Nehem. 1. 4. Acts 10. 30. Ester 4. 16.*

Now concerning this blessed service of prayer to be used dailie in everie familie, me thinkes I should not neede to use motives, considering that God doth so greatlie delight in it, and the whole world is not worth this one prerogative of beleevers, that they may at all times and in all places make their requests knowne unto the Almighty, and aske anie thing of him in the name of Christ, and have a promise to be heard.

If the Lord had commanded us everie day with great cost to offer unto him sacrifices morning and evening, would we not doe it? How much more, when hee saith unto us, onelie, Aske and have.

The third part of holie service to be used in private families is wholesome Discipline. This must not exceede the bounds.



bounds. A Master of a familie may proceede neither to excommunication, nor execution of any of his familie never so wicked. The course that Governours of severall houses may take, is this.

First, if their children or servants be unrulie, they must tell them of their faults in the spirit of meeknesse.

Secondlie, if they doe not amend, they must rebuke them sharplie.

Thirdlie, if that will not prevaile, they must correct them.

Fourthlie, if private admonition and correction will not bring them into order, the Master must require the aide of the publike Magistrate. As it is, Deut. 21. 18. *If a man have a stubborne and rebellious sonne, which will not obey the voice of his father, or the voice of his mother, and that when they have chastened him will not hearken unto them; Then shall his father and his mother lay hold on him, and bring him out unto the Elders of his City, and they shall say unto the Elders of his City, This our sonne is stubborne and rebellious, he will not obey our voice; hee is a glutton and a drunkard: And all*

the men of the City shall stone him with stones that he dye. So shalt thou put evill away from among you, and all Israell shall heare and feare.

Thus it should be. But alas! how hath foolish pittie thrust out wholesome household Discipline? Fathers and Mothers are so farre from correcting and rebuking their unrulie children, that they are angry if anie neighbour speake unto them by way of admonition. Therefore have we just cause to feare lest the Lord deale with us as he did with olde Ely, because hee was too favourable to his lewd sonnes.

So also for evill servants, what Master now adayes will take any paines by wholesome admonition and due correction to bring them into order? Some Masters indeede behave themselves like lyons in their houses towards those that will not doe their worke according to their minde: but if they will follow their businesse, they regard not how lewd and wicked they be otherwise. If they will not presently serve their turne, they will  
not



not labour to make them better, but turne them away: And so it comes to passe that they which are filthie, or lazie, or ignorant, remaine so still, and the Land swarmes with a generation of deboshed servants; so that tis hard to finde a faithfull servant, and all for want of execution of wholesome Discipline in private families.

Thus much for the former dutie concerning God.

The second concernes our selves.

For the better performing of this dutie, note that there are three combinations or couplements in the familie. First, there are the husband and the wife. Secondlie, Parents and children. Thirdlie, Master and servants.

That a familie may be well-ordered, it is requisite that these three couplements which stand in relation each to other, doe keepe their ranke.

The dutie of the husband is that hee dwell with his wife as a man of understanding, giving honour unto her as the weaker vessell, and loving her as his owne.

owne flesh, and be not bitter unto her.

The Wifes dutie is to submit her selfe unto her husband, and to doe him good and not evill all the dayes of her life.

The dutie of Parents is to bring up their children in the knowledge of Gods will, and in some lawfull calling, wherein they may further the Common-weale.

The dutie of Children is to obey their Parents.

The dutie of Masters is to provide for their servants foode and raiment, and sufficient imployment: they must also take order that they may be instructed, and if neede be, corrected.

The dutie of Servants is to honour their Masters, though they be but meane men, and to obey them with feare and trembling, not answering againe, but doing service to them in singlennesse of heart as unto Christ.

All these points are so plainly set down in the holy Scriptures, that they need not explanation but execution. And where any of these couplements keepe not their ranke, or neglect the forenamed duties, the



the familie cannot be well ordered.

Wherefore as we love order, and reverence the *God* of order, let us set our selves from this day forward every one of us to keepe his owne order, that so every severall familie being well ordered, the whole Common-wealth may come into good order, and consequently that God may be moved to remove from us his judgments of plague, famine, and unseasonable weather, which our manifold disorders have brought upon us.

There is none of us but now and then cries out upon the disorder in the Land, and prayes for reformation : But assuredly in vaine doe wee looke for publike reformation, unlesse wee will every one reforme our owne families.

As long then as we live disorderly our selves, or keepe any disordered person in our houses, whether sonne or daughter, man-servant, or maid-servant, yea or any kinsman or stranger, wee are enemies to our owne desires, and which is more, adversaries to the Common-wealth.

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Which imputation if wee doe justly  
 abhorre, then let us with all our might  
 endeavour every one of us from the high-  
 est to the lowest according to the  
 holie commandement of the  
 Lord of Lords, to set  
 our houses in  
 order.

*Deo Patri, Filio, et Spiritui sancto,  
 sit omnis laus, honor & glo-  
 ria in eternum:*

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